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THE fourteenth annual meeting of the association was held in the Fogg Art Museum, Harvard University, Cambridge, Mass., on Friday, October 13, 1899, with President Charles W. Eliot, of Harvard University, in the chair. The attendance was large and representative of all the New England States.

THE PRESIDENT: The subject for our discussion this afternoon is the Advisable Differences between the Education of Young Women and that of Young Men. President Goucher, of the Woman's College of Baltimore, will open this discussion.

THE ADVISABLE DIFFERENCES BETWEEN THE EDUCATION OF YOUNG WOMEN AND THAT OF YOUNG MEN

By PRESIDENT JOHN FRANKLIN GOUCHER
Of the Woman's College of Baltimore

Ideals and opportunity are two essentials of success. In the absence of ideals effort would be without an intelligible goal and achievement would have no proper gauge. An ideal clearly perceived in conditions which make its approximation impossible would be tantalizing if not revulsive. The discussion of "the advisable differences between the education of young women and young men" cannot ignore these two essentials. It should

be based upon clear perceptions of the ideals to be sought, the distinguishing characteristics of those to be educated, and the object and nature of education.

The terms young women and young men exclude infants and children, as well as persons of maturer years, and include young people who are from sixteen or seventeen to twenty-one or twenty-two years of age. This rules out of the discussion primary and secondary education, also graduate and technical education, and limits our consideration to college education.

Graduate and technical education appeal to the student largely as an instrument. College education addresses the student as a person. The object of college education is not to make a living, but to make a life. It is the unfolding, by instruction and training, of the whole nature towards its highest possibilities. It is something else and something more than the mastering of languages and sciences, important as these are as agencies and accessories. It has to do with the mental, physical, esthetic and spiritual natures; it aims at the healthful development of each and the proper correlation of all attributes and functions of the complex nature into a symmetrical personality. It includes everything which enters into or influences the formation of character and aids the individual to the mastery of himself at his best.

If the terms young women and young men are synonymous and are not used to designate and in a measure describe persons or classes of different characteristics, there is no need for a discussion, for if the two classes are identical in nature, functions and ideal, their education should be identical.

But if the nature has a purposeful relation to the ideal and both nature and ideal in one class differ essentially from the nature and ideal of the other class, their functions cannot be identical, competitive or substitutional to more than a limited extent, and the education should be so adjusted to the nature and ideal of each, that its functions will not be impaired but strengthened.

There are physical and psychical differences between young women and young men. These are inherent, indicative of the

sexes and determine the functions to which each is adapted. These inherent differences are in process of development and establishment between the ages of fourteen and twenty-one. Their establishment makes considerable, and in many cases, severe drafts upon the system. In one class this process is much more protracted and exacting than in the other, but its exactions may not be disregarded without great peril, for their proper establishment and maintenance is of prime importance to health and efficiency. An attempt to ignore them would contradict the historic and scientific necessities of the development of the race.

Scientifically: Development always emphasizes peculiarities and registers itself in individualization. In the lower orders of life exchange of functions is not impossible, but as they advance distinctions which were rudimentary and scarcely discernible become pronounced, determining appearance, character and use. Interference with or suppression of these characteristics is not progress, but degeneration.

Historically: In the lower stages of civilization woman had to do nearly every form of work. She was mother, teacher, agriculturist, purveyor, manufacturer, merchant, banker and general drudge. Man occupied himself with such employments as were incidental to aggressive or defensive warfare. Civilization has developed increased efficiency and realized excellence by specializing the work of each. Civilization and interdependence develop side by side. As we rise in the scale of civilization the demands upon woman concentrate more and more, yet maintain as great variety within their narrower limits, while the demands upon man are multiplied, but simplified by processes of specialization. The suggestions of the earlier condition are the characteristics of the later. Woman's special work is still centered in the home and circles outward, while man's special work is outside the home and circles inward, each essential to and supplementing the other.

Man's success is through concentration, continuity of work, and cumulative results. He must be a specialist, limiting his field if he would intensify his power. His strength is in

persistence. The diffused man is pilloried as "jack of all trades, master of none."

The highest function of womanhood is motherhood. Her whole organization is adjusted to the accomplishment of this. She is of a more intense nature, has keener insight and stronger passions, is more conscientious in details and less skillful in generalization than man. The laws written in her nature require her to stand nearest childhood, and make her the determining factor in the moral, esthetic, and social atmosphere of the home, which is the embryo and exponent of society and civilization. Her work becomes more difficult and further reaching as it becomes more closely related to those subtle forces which determine destiny. The hope of the race is in the success with which she does this work. The demands upon her are varied, involved and numberless, and her success will depend upon her versatility. She needs alertness and equipoise, judgment and skill, taste and tact, a nature enriched with varied and exact knowledge, beautified by culture, chaste and strong through discipline, lofty in ideal, and possessing the incomparable grace of unselfish ministry. Thus and thus only, as wife, mother, embodiment, and inspiration of the best in society, an ever new revelation of the meaning, beauty, and power of the gospel of love and ministry is she qualified to meet the varied demands of family life.

The family, and not the individual, is the unit factor of the Christian civilization. The ideals for womanhood and manhood are not independent and substitutional, but supplemental. The woman is to be "an helpmeet for man" at his best. They are not superior and inferior, for either without the other is incomplete. Neither has a sphere, for each is but a hemisphere, "and they shall be one." The attempt of either to live in any other way is sure to be not concentric as to purpose, but eccentric. Some males and some females, from choice or circumstances, are, and possibly always will be, nonadjusted—like the person who wished she had been born a widow with two children—but they fall short of the ideal, and must be considered and provided for as exceptions. The ideal womanhood and manhood are to be found in the family, for this is the unalterable provision for the

continuance of the race, and education, whatever else it does or does not, should not fail to prepare the two diverse but supplemental personalities for this dual unity.

The education of people as people is quite a modern thing. For centuries there have been here and there examples of the influence of educated women, but the higher education of woman as a class is of recent effort. The problem is still in its experimental stage and cannot be settled offhand. The need for and ability of women to take college education is demonstrated by their record and conceded by the intelligent, but its scope, the methods by which, and the conditions within which, the most desirable results can be realized are still open questions.

Coeducation, whatever that is, has not satisfied the requirements. The term is indefinitely used to designate variables which it does not describe. There is no institution where the sexes are educated alike. Restrictions are always placed upon the young women, which are not solely determined by age, standing, or purpose, but by their sex. In some of these institutions the young women and young men are required to use the gymnasium at different hours and given different exercises. In others the young women are practically excluded from its use, and in all they are excluded from the baseball, football, lacrosse, and boating teams, and denied the systematic training given these. The hours, places, and special conditions for intercourse with young men are regulated; the methods and frequently the content of instruction are varied. Differences are always recognized, and must be for prudential reasons and to meet the demands of society, for there is a deep-seated and general conviction, prejudice, opinion, or judgment—call it what you please—that there are radical differences between the two sexes.

In every well regulated family there is a marked difference between the treatment of the boys and girls. The one-roomed cabin in the South and West is an evil of the same kind as the crowded tenement house in the city, for each makes more difficult that individualization of the sexes which is for the best interests of both. When the problem, confessedly difficult in the family, is further complicated by multiplying each unit by one

or two hundred, dividing the direction among a diverse faculty, at a time when the sexual distinctions are in the crisis of their development, the work limited to three or four years, and these years included in those when the assertiveness of youth is at its maximum, and willingness for routine at its minimum, it is manifestly important that classification and individualization be applied as far as possible, in order that means and ends may have the best approximate relation to each other.

The attempt to educate young women and young men as one usually assumes that one to be the young man, and the adjustments of the work are generally made with reference to maintaining the standards just like institutions whose sole purpose it is to prepare young men for the demands of commercial, civil or professional life.

Young women as a rule are not aided in their best work as students by the presence of young men. The results are variable. With some it is dissipating, with others it produces an undesirable reserve, and with others an unhealthy tension and nervous strain.

The high grade, thoroughly equipped colleges for women, established at great expense during the past two or three decades, have more applicants knocking at their doors than they can accommodate. This is a demonstration of dissatisfaction with the coeducational experiment. This dissatisfaction is greater than it seems. According to the last report of the Commissioner of Education, 1896-7, there were 429 young women pursuing college education in the United States for every million of the population. Of these 223, or 52 per cent., were in coeducational colleges and universities, and 206, or 48 per cent., in the separate colleges for women. To appreciate this fact we must remember—in the not remote past, the only opportunity for women to secure a thorough college education was in the coeducational institutions.

The large number of coeducational institutions proposing to do college work—there are 335 of them scattered all over the country—afford proximity, home residence, parental guidance, and comparative inexpensiveness to many who would not

go away from home to a coeducational institution. The colleges for women are less numerous, more remote from their clientele, and without state aid, yet the students in the colleges for women constitute 48 per cent. of the entire number of young women seeking college education.

Cash outlay is in many cases the determining factor in attendance upon a coeducational institution. The colleges and universities receiving federal and state aid are able to offer inexpensive, and, in many cases, free tuition, and they number among their students of college grade 5533 young women, or 35 per cent. of all who are attending coeducational institutions.

Of the 15,652 women in the coeducational institutions of the United States seeking college education, 11,453 or 73+ per cent. are in the institutions north of the Ohio and west of the Mississippi rivers. This includes all the new states and territories, where the pioneers have been so busy laying foundations and developing resources that they have made but little and in some states no provision, other than coeducational for the college training of women.

Of the young women who in 1896-7 were doing college work in the coeducational institutions, only one in 21+ received the degree of A.B., while in the colleges for women one in 14+ attained to that degree. Great is love and propinquity is her high priest, and it would be interesting if we had the facts at command to determine how far marriage before graduation accounts for these striking figures, but we are safe in saying, leisure and concentration are conditions of culture. When concentration is necessary the object sought should determine the things to be eliminated and freedom from obtrusive opportunities for social intercourse in part accounts for the excellent showing of the colleges for women.

The college education of women has entered upon the fourth stage of the experiment.

The *first* was the pseudo-college training, in the so-called "female colleges." The name was a concession to the times. The schools served a purpose and marked an important advance, but gave way to the larger requirements of the problem.

The *second* was coeducation, or the attempt of young women to get their education in colleges for men. It has made for itself a record and will continue to have a clientage among those who live contiguous, or believe competition with the opposite sex to be helpful, or would improve their opportunities for early marriage, or think the differences between young women and young men are not of such character as to be considered in education, or let the cash outlay required determine their selection.

The colleges for women, which already contain 48 per cent. of the young women seeking college education, have been engaged in the *third* stage of the experiment, namely, the attempt to give in separate institutions education identical, in matter and method, with that provided for men, or the attempt to use man-making methods for woman-making purposes.

The longings of woman for culture, her intense desire for the opportunities which man possessed, the fact that she was prejudged unequal to such severe and comprehensive work, and the further fact that men had set the standards of excellence, made her unwilling to accept anything less or anything else than that which was found in the colleges for men, and all the best colleges for women modeled their courses, instruction and administration after their standards.

But what is identical education? Is it to be identical with the age when only Greek and mathematics were required, or is it to be identical with the college of a few years ago, when the curriculum was inflexible and cut up into four years of required work with no opportunity for electives or even alternatives, or which of the great schools of today shall be selected as the model, and who shall define it in exact terms, or if it is so defined, who can guarantee the definition will describe the provisions, limitations and requirements twelve months hence, or if it can be defined, imitated and administered to women, is it to be supposed or desired that the results will be identical with those realized with men?

The present effort in the colleges for men is not to bring every young man, whatever his talent or purpose, to the same

standard by the use of an inflexible method, but after considering his peculiarities, aptitudes and purpose, to determine the preparation most desirable for each particular man, and then assign such subjects and such methods of studying them as will best aid him to his purpose. If this is desirable for young men, it is equally so for young women, and absolutely necessary as between two classes possessing inherently different characteristics, functions and ideals.

This is being recognized among the colleges for women and to a greater or less degree they have entered upon the *fourth* stage of the experiment, viz., to educate young women as women. As the experiment has not been carried to a demonstration, no one is prepared to speak the final word upon the subject.

The topic assigned me, "the advisable differences between the education of young women and young men," proposes a comparison between the best methods of educating these two classes of college students. As those who are specially engaged in the education of young men are still experimenting, observing and discussing and are not agreed among themselves in particulars which each considers important, as to specific aims, limits and methods, and as the higher education of woman is working towards conclusions, but has not passed its experimental stage, may I be excused from attempting the impossible task of comparing two undetermined methods and be permitted to make a few suggestions concerning some conditions which I think very desirable for the college education of young women? Then, any who care to may compare his ideal of the education of young men with these suggestions and draw his own conclusions as to desirable differences.

As college education includes everything, within the years of its application, which enters into or influences the formation of character, and aids the individual to the mastery of herself at her best, it will include instruction, administration and equipment, and I will speak of:

1. The equipment: The location should be in a representative city, with athletic grounds easily accessible, not in the business center nor in an obscure suburb, but in the best residential

section. Young women should not be disarticulated from society. But while they are students they should be relieved from its obtrusive solicitations and onerous demands. Such a location may be relatively somewhat expensive, but the question is not the cheapest place but the best. The city will be as healthful as any other place and more broadening, and the students will be less liable to fads and absurdities of conduct which sometimes attend large companies of young people when isolated. It makes possible the attendance of specialists, secures visits from men and women distinguished in science, literature, arts and politics, who, by their presence and the force of their personality, are helpful factors in thorough culture. Works of art, the best music, large libraries, valuable collections illustrative of natural history and the manufacturing arts, are accessible to an extent impossible in a rural or less central location, while economic, benevolent and religious organizations afford invaluable opportunities for observation and study.

The buildings should be well differentiated, not too large and not more than three stories high, two might be better; the stairs should be easy and if a building is three or more stories high there should be elevators in constant use for those who may desire them. Each building should be particularly adapted to the department or work it is to house. The furnishing of the laboratories, libraries, museums and gymnasium should be ample and easily accessible and the working sections should contain as many duplicates as will enable the students to study and familiarize themselves with the books and specimens out of class hours.

The halls of residence should be separate from the laboratories, instruction halls and from each other, but conveniently near. They should not have more than two and better but one in a room, and provide accommodations for from fifty to sixty students each, not too few lest it encroach upon independence and interfere with the ease of general intercourse, and not too many lest it fail to secure carefully guarded rest. Healthful development is impossible unless repair exceeds expenditure and rest is as imperative as activity.

The buildings should be constructed with the greatest care as to light and heat, ventilation and sanitation, convenience and artistic effect in arrangement and outlines, coloring and detail. Everything should be characterized by simplicity, utility and harmony of relations. It is important that young women who are to be the home-makers shall spend the three or four impressive years of their college life in an esthetic atmosphere which shall develop and satisfy the most refined taste. The faculty should be about equally divided between men and women, chosen because of their strong, helpful personality, aptness to teach and scholarship. Manliness and womanliness should be as jealously insisted upon as aptness to teach and scholarship, for efficiency will be determined by the average of the three, rather than by the excess of any one of these.

2. The administration: It should be a college for women. It should not permit the mingling of two distinct classes of students, neither young women and young men, nor college preparatory and college students, nor college students and graduate students. The college education of young women should be separated from all these complications, in order to realize the best results.

The number of students in a college for women should not be too large, about four hundred should be the maximum, and the classes should be handled in sections relatively small. When the patronage is largely local, the results are in danger of being provincial. The attendance should be large enough to permit of careful classification, great variety of studies and representatives from the different sections of the country, but small enough that the professors and instructors may know all the students in their classes personally, understand their peculiarities of taste and aptitudes and counsel them wisely as to their plans and work. Fullness of opportunity is to be desired, and a well defined ideal is necessary, but young women are not likely to attain to the best of either when the restraints of home have been removed without wise counsel and intelligent guidance by those who personally know and sympathize with them. Nothing can serve as a substitute for this friendly,

personal intercourse and confidence between teachers and students.

It is undesirable for teachers to reside in the residence halls with the students. They will have more and a better influence if they come to the halls of instruction with the force of a fresh relation and occasionally entertain their students, a few at a time, in their homes.

If the development is to be normal and result in a strong self-reliant personality, the control must come from within and work outward; it must not be by espionage and repression but by an acceptance of recognized ideals and honorable self-direction. The regulations should be few as may be, to remind the thoughtless, instruct the ignorant and protect the wise. As the college is not a reformatory, the vicious and willful should not be permitted.

The work of young women, as to method, should be wrought within conditions less rigid than may be proper for men, more liberty should be given for the larger play of individual conditions which with them are more variable.

The truest womanliness is not attained by the persistent dig. Provision should be made for regulated social functions. Dinner should be a leisurely and somewhat formal meal. Receptions should be provided for at irregular intervals, and calls from young men permitted within proper limits. Large liberty within the proprieties of refined society should be permitted. Literary, scientific, benevolent, Christian and social organizations, within the student body, should be encouraged, but the students should be counseled to exercise choice and limit the number to which they belong. The helpful influence of a few such associations should not be destroyed by the dissipation of membership in many. Such are the conditions of society that young men can readily satisfy the requirements of their social nature. Opportunities are more necessary and less accessible to young women away from their homes, and should not be overlooked, for woman's power to bless is increased by her ease and grace in the various relations in which she finds herself.

From inclination, or training, or because social standards

restrain, young women are more sedentary than young men, their pursuits when not at study tend more to withdraw them from exercise than to invite them to it, and provision should be made for adjusted, systematic and required exercise under the personal direction of skilled medical advisors and specialists in mechanico-therapeutics, for a disciplined body is as essential to a thoroughly educated woman as a cultured mind or a loyal spirit.

The higher education must include the education of the higher nature. A representative college in a Christian land should have a faculty and an atmosphere thoroughly Christian. Thorough culture is always reverent. All will agree that whatever may be their positions in life young women should have healthy bodies, cultured minds and Christian characters. As there are requirements leading to the intellectual and physical training, so there should be provision for the spiritual nature, including systematic study of the Bible, and attendance upon chapel and church services. The city location makes it possible for each student to continue her relation with a church and pastor in the denomination with which she was associated at her home, which is greatly to be preferred to the abnormal arrangement of a college church.

3. The instruction: There are three normal relations of woman to society, and every woman may be called upon to occupy any one of these or all of them in turn, and possibly all of them at once. The young man can choose his vocation, prepare for and work towards it, and wisely or unwisely, the tendency in colleges for men is in the direction of more and earlier specialization to hasten and intensify his preparation. The college education of women must recognize and be adjusted to the fact that it is impossible to determine beforehand in which of three relations she will find her chief opportunity. Her college work will be wisely done if, so far as may be, it qualifies her for efficiency in them all. Unless invalidated physically, mentally or morally, and so properly included among the dependent classes which are necessarily consumers, she will be called upon to add to the sum total of well-being by living her life in one or more of three relations.

(a) She may be adjusted according to the highest and holiest functions of her nature, as wife and mother, in the heart of her home. In this organized relation of wedded oneness with the man of her love, she will be at her best, sharing responsibility and multiplying influence.

(b) She may be non-adjusted, and as a bread-earner required to work at a disadvantage and with lower aims, as does the non-adjusted male, but work is honorable in all, inseparable from life, and should be to the last degree efficient. For reasons inherent in her sex, as already intimated and to some extent from social prejudice, all occupations will not afford her equal opportunities for success in bread-earning. Efficiency is found along lines of supply and demand, ability and opportunity, and the college education of young women should have regard to her possible relation to these conditions.

(c) Every community should have a leisure class, not composed of persons who have nothing to do, but of those who will command time for educational, benevolent and religious offices, working wisely for the general good without direct financial return. This class, composed largely of women, should be cultured, so as to be efficient through fitness, their thought controlling and their feelings humanizing their activities.

To meet these changeable relations and the varying demands which await every woman, she needs versatility, and her college education especially should aim at culture in its broader sense, rather than to prepare her as a specialist for a profession or a trade. Culture does not consist in the things one knows, but in the ability to appreciate conditions and relations and to secure desirable results. Its object is not to produce an encyclopedia nor an instrument, but a forceful and resourceful personality. This will require discipline and acquirements.

The discipline should not be narrow, but should aim at training every element of the complex nature. The physical to endurance and graceful obedience to the will; the mental to accuracy, agility, persistence, keenness of observation, clearness of perception and discriminative expression; and the moral to truth, justice, forbearance, self-restraint, a high sense of honor

and reverence. That is, the objective of culture is the mastery of the entire self, well furnished and at its best.

In securing the discipline and development of the personality, it is wise to carry on the processes of education, so far as may be, by the use of such studies and exercises as will enlarge the acquirements at the same time they discipline the faculties. Instruction should be constructive, furnishing materials and tools as well as developing skill in the use of those already possessed. In order to this it should be thorough, comprehensive and exact in results, including a liberal range of subjects.

A number of these should be required of all students, some for purposes of drill, others for general information in the fundamentals of knowledge, or for acquaintance with principles. In a general way, leaving room for exceptions, these should include chemistry and physics, hygiene and physiology, studied by laboratory methods, with as practical bearing upon domestic science as may be without sacrificing thoroughness and comprehensiveness, some branch of natural history with as much field work as practicable, history and sociology, economics and charities, art criticism, philosophy and ethics and the Bible—our greatest classic, as containing the basis of social and personal ethics. These should be so taught as to realize enrichment and facility of discrimination in the relations of life. English should be so taught as to secure an acquaintance with, appreciation of and facility in using good English, and every student should have at graduation a good reading knowledge of German and French. All language work should include the literary and stylistic study of the authors and the epoch and people as revealed through their literature. The study of a minor course in these various subjects will aid the student to discover herself, her tastes and aptitudes, furnish her with horizon and some perspective, and a considerable fund of information. It will occupy little more than one half of the sixty hours in her college course. I have not included mathematics in the required work, for this subject has been studied for six or seven years before entering college.

It should be possible to pursue a minor, a major and one or two post-majors in any principal subject. The pursuit of two or three majors is very desirable. In no course offered, except in the post-major courses, should emphasis be placed upon the technic so much as upon the culture of the mind, the senses, the appreciation, the personality.

Every student should be required to continue the study of one principal subject, or a subject and its cognate subjects, through the four years of her college work. A careful, persistent, detailed, and comprehensive study of one leading subject through three or four years gives discipline and accuracy, mental grasp and taste, lays foundations and secures a facility of application which will serve in any or all of her normal relations, in the home, in bread-earning, or in the ministries of the leisure class. Its further pursuit in later life may become an avocation and the discipline and acquisitions derived from it will give increased efficiency and pleasure whatever may be her relations. If need arise it may determine her vocation, and her graduate work may add to it, or larger success in some other line may be possible because of it.

Inadequate as these suggestions are to even outline a part of the subject assigned me, I make them, confident that the need is so urgent, the distinctions are so radical and inherent, the effort is so persistent, and failure would be so disastrous, that the end sought will sooner or later, along these or other lines not widely divergent from them, determine the scope, the means, and the conditions by which thorough womanliness can be best developed and realize its enthronement in the heart and home of humanity.

DISCUSSION

MRS. ALICE FREEMAN PALMER: Mr. President—After hearing so much of women's education I hoped men's colleges would be represented next. Perhaps, however, I may begin the general discussion while the younger members of the association are deciding what to say on the complicated subject of the afternoon; for there is probably no one else in the room who has had so many years of experience—who is so ancient a pioneer in the college education of women—as I. For

it is now nearly a quarter of a century ago that I graduated from college—a college not at all like Dr. Goucher's ideal—but a western university with hundreds of young men, and a handful of timid girls, only then questioningly admitted. Since that time I have been constantly associated with college students, and I have chanced to know many thousands of college women, in the East and in the West, a part of them—and a large part—trained in coeducational colleges; many of them trained in women's colleges—but colleges very unlike Dr. Goucher's description. Now, for a dozen years, under the Cambridge elms, I have watched the still more recent type of woman's college which Dean Irwin represents, and which she is helping to fashion. So I want to say one reassuring word out of this varied experience East and West, and in all possible kinds of colleges, and I am increasingly thankful that there are so many kinds for our many kinds of girls in the widely varying conditions of the country. My word is this: that it is not possible today, any more than it was possible a hundred years ago, to annihilate the womanliness of our American girls by anything that you can do to them in education (laughter). I really cannot find that it makes much difference in their love of womanly ideals whether they are in a western coeducational college, or under the shadow of the oldest eastern university, or alone in the estates of a woman's college by themselves. I have found everywhere womanly girls, keen in their ambitions for usefulness, and tender-hearted in their desire to be good comrades of the American men, with whom they expect to live their lives.

May I venture to say that we have made quite too much of the first syllable in the word, coeducation. We are emphasising it more than it will bear. It is well to discuss ideals. We are hearing a great deal just now about "the ideal college course for women." But I always want to ask, "whose ideal?" and "for which college women?"

Twenty-five years ago we were all sure—I was sure—that when women began in large numbers to go to college, and were free to choose, they would turn mainly to languages and literature; to history fine arts, music; the esthetic side of life. I thought of their sympathy, their imagination, their affection, and I expected they would excel in the humanities. I never foresaw that they would turn impassioned to pure mathematics, to physics, chemistry, biology, astronomy. Yet that is the evidence of twenty-five years. New England, as well as old England, has her Phillippa Fawcetts, and women in Europe, as well as in this country, in the few years they have had a little freedom

of opportunity, have shown such particular aptitude for mathematics, and the exact sciences, that I am sometimes afraid they are going to leave all the poetry and philosophy to men, and claim the accurate sciences for themselves.

We old teachers know that girls differ among themselves in mental tastes and powers, quite as much as they differ from boys. My experience in teaching both makes me confident that whatever our own individual ideals may be, the only way to show what is the ideal college, or to find out the advisable college studies for women, is to give the widest possible freedom in election of subjects and methods to our daughters, to let the girls who are fed by mathematics have mathematics, and the girls who long for music and art have music and art as their specialties; and, to be sure, all the time, that we shall "fit them to be good wives and mothers" when we fit them to be fine and cultivated women.

But I cannot sit down without saying again that it does disappoint me to find the whole discussion centering upon the women, and utterly neglecting the men. After all, men have their rights, as Dr. Gallagher has suggested. I, for my part, like to hope that our American boys in the colleges are being trained to be good fathers (applause), that they are being trained to be gentlemen. We want good manners in America very badly, indeed, and we who have the women's colleges in charge cannot take the whole blame for the grievous lack. We want beauty in this country, we are starving for it, in public and in private, on the streets and in our homes; and we cannot leave to our women's colleges all the esthetic training of the community.

Certainly, while I listened to Dr. Goucher's admirable description of what the fruits of education should be, I was applying it to Harvard and Yale and Amherst, and the other colleges of this association. Hardly one of his wished-for results but the young men need, quite as much as the young women. We, here, want to find the best ways of giving them also love of beauty, high ideals of fatherhood, and the desire to make noble homes, as well as just scientific and political training. We have not found these ways yet, and I hope this discussion will throw light on the problems which the young men also have a right to have considered (applause).

MR. WILLIAM C. COLLAR, of the Roxbury Latin School: When, a few moments ago, Mrs. Palmer asked me why in the world men did not speak, I said I supposed it must be because you ladies speak so admir-

ably that every man is afraid to rise. For my own part, I should very much rather listen to the ladies than to take any part myself. I had no thought of engaging in the discussion, and I shall occupy but a minute; I rise solely because I was afraid that what to me was the most important aspect of this question was in danger of not being so much as referred to. To me there is a difference, a desirable difference, between the education of men and women, that outweighs all other considerations that have been or can be adduced. But before I say what it is I want to make a remark in self-defense. I happen to have spoken briefly twice at the gatherings of ladies on the subject of the education of women, and my remarks were received with great disfavor; and I want to say, therefore, at the outset, that I should be extremely sorry to be taken again as an opponent of the higher education of women. I do not believe there is anybody who believes more heartily in the higher education of women than I do, or who rejoices more at the prospect of what it is likely to do for women and for the race. Notwithstanding that, when I have been asked by mothers, as I have been frequently, about the education of their daughters, whether I would advise that they should go to college or not, I have hesitated very much about advising that they should. And why? Now comes the point that I wanted to speak of. Because I thought that the colleges where women are educated not only permit but encourage, and not only encourage but demand, an amount of work that I consider dangerous to the health of women. So long as that is true I shall hesitate when my advice is asked about recommending girls to go to college. Mark what I say of what I esteem the great benefits that are to be derived, and they are so great that I believe it is better to run occasionally the risk of a girl's breaking down than for her not to have the advantages of college education. I have had one daughter educated at two New England colleges, and she was naturally a good scholar and quick, and she had a good preparation; and yet during two years of her college life I was in a state of constant anxiety, and sometimes of alarm. What I mean to say is this: I think it is demonstrated clearly enough, as clearly as anything has been demonstrated, that women are as able in things intellectual as men. Their powers of acquisition, I think, are quite equal to those of men. I believe they are much quicker than men. But I believe that it remains to be proved that women can in a given time undergo the strain that men can undergo with safety, with safety to their health and the retention of their beauty. Mrs. Palmer says we want beauty in

America, and we do (laughter), and the more of it the better. We cannot have beauty enough. It is painful to me, from somewhat slight observation, to see what inroads college education for girls as it is pursued now makes upon their beauty (laughter and applause). I fear few girls can take the college courses as they are organized now and retain their health and beauty and bloom, and I say this is of infinitely greater consequence than that they should be profound in metaphysics or in the calculus. The difference then that I want to see, ladies and gentlemen, in one word, for I have spoken longer than I intended to, is this: I want to see a great reduction in the demands of the colleges on girls who are educated there. I want to see the colleges so organized that a parent can send his daughter, who has perhaps only mediocre talents, and is able to go at a mediocre pace, with a feeling of safety that she will come out of the college at least as well as she went in, and not with health imperiled and her beauty gone (applause).

PROFESSOR WILLIAM T. SEDGWICK, of the Massachusetts Institute of Technology: Mr. President—I am a biologist and I have been now for many years teaching classes composed sometimes largely of men, with a few women; sometimes largely of women, with a few men; sometimes exclusively of women; and sometimes exclusively of men. I believe, both as a physiologist and as a teacher, that there are advisable differences in the college education of young women and young men, and I believe it, first, because of the physical differences between those persons. Younger than twelve or fifteen years I believe that they may well be taught together. In graduate schools I believe they may well be taught together. In the first case, because they are so much alike, and in the second case—I mean in the graduate departments—because the work is so largely individual. But I believe that in the intervening, or “college,” grade they may much better be taught apart, not because there are intellectual differences which can be fixed upon and classified, not because I would for one moment restrict the opportunity of young women, but simply because they are young women on the one hand and young men on the other, and there are physiological differences which make it unwise to treat them identically or together, and which neither the teacher nor the pupil can neglect. I believe that the reason why coeducation is apparently so great a success in the West is because in many cases the tests applied are not severe. I believe that the intellectual work required is not so exacting as to make it necessary for either young

men or young women to work constantly and severely, I mean, with great severity. Wherever I have seen the necessity for that kind of work I have found that by the end of the year the young women were giving out. Any physiologist and anyone who will not blink the question knows very well why. Sex makes a greater demand upon young women than upon young men, and in my judgment, it is idle to neglect this fact; I, certainly, cannot neglect it for I have seen its results. I have seen the results of severe intellectual labor in class room and in laboratory upon young men and young women working side by side, and it is for that reason that I agree most heartily with the principal speaker of the afternoon. I believe that the young woman's college has come to stay. I believe that it is one of the best things that has ever been introduced into American education, and I believe it is a natural thing. I do not believe in coeducation in the college grade. And I could not forbear, Mr. President, to rise and express my great satisfaction with the principal paper of the afternoon. It seems to me that in simplicity of statement, in sanity of judgment, in frank recognition of the actual differences which exist between young men and young women, and a readiness to accept the consequences of these differences, the speaker has done us great service. But in order that I may not be misunderstood I wish to repeat what I have already said and what I most deeply believe, that the fullest and the freest and the most costly and the highest education should be thrown open to young women. I am constantly inviting them into my own laboratories; I have had many of the teachers—the women teachers—of Boston there, and I appeal to any of them to defend me from the charge of prejudice against women or women's education; but, on the other hand, I cannot neglect the physical and the physiological facts; I cannot neglect the results of experience.

PRESIDENT CHARLES W. ELIOT: It seems to the Chairman of the meeting that the discussion has lately drifted somewhat away from the subject which was assigned for this afternoon. Have we not been discussing lately the relative advantages of different modes of educating young women? The real question before us is the advisable differences between the education of young women and that of young men. I will take the liberty of contributing a few words to the discussion of that particular question (applause).

I was struck by the definition which Dr. Gallagher gave of good education—self-realization; that is, the achievement of one's best in

the course of this human life. Self-realization! Now, are the selves the same in men and women? That seems to me to be a fundamental question. Whether these selves which are to be as perfectly realized as possible in this life are the same in the two sexes. Mrs. Palmer said with great truth that it was impossible to extinguish or annihilate womanliness, no matter to what training exercises you may subject the woman. What is that womanliness which is so indestructible! What is the manliness which is equally indestructible? Are they alike? Are they not essentially different, and do we not all recognize that essential difference; and is not the charm of human life and the greatest happiness of life due to that essential difference? Then it seems to me that function should ultimately determine education. If we know what the function of a human being is to be, have we not in that knowledge a good guide to the education of the individual? Now, is there not a profound and eternal difference between the function of the woman and the function of the man in this world? Look at them physically between the ages of 25 and 45. How profoundly different are the functions of the woman and the man? We must consider masses in discussing this question, not individuals. Look at the great mass, and is not the function of the woman between 25 and 45 deeply different from that of the man? I say that education should regard function. Therefore, must it not be that the right education of a woman, or of women in general, should be different from the right education of men in general? And, again, should not education be determined by environment? It has been determined by environment for the millions of the human race. How must it be in the future? Does not environment determine education, and should not education prepare for environment? Now, how different is the environment through life of every woman from that of every man? Are we not all sensible of this profound and eternal difference in environment? Therefore, must we not all think it probable that there should be a difference in education corresponding to that difference, that inevitable difference, of environment?

These considerations suggest to my mind that there must be a real, essential, wise difference between the education of a young woman and that of a young man; but who pretends that we have found out what it shall be? That is the interesting part of the whole matter. We have yet to find it out. We have yet to demonstrate it. As I have listened this afternoon, I think I have perceived a unanimity of opinion as to the means of finding out the answer to this great problem.

We seem all to agree that the means of discovery is to be an absolute freedom of election of studies for both men and women (laughter and applause). That is a delightful conclusion for a Harvard man (laughter).

EVENING SESSION.

The association reassembled at 7 : 30 P.M.

THE PRESIDENT: I have the honor of presenting to the members of the association Professor Woodrow Wilson of Princeton University.

SPURIOUS VERSUS REAL PATRIOTISM IN EDUCATION.

By PROFESSOR WOODROW WILSON,
of Princeton University.

LADIES AND GENTLEMEN: The subject which has been assigned to me is Spurious as contrasted with Real Patriotism in Education. Why should a man speak this evening on patriotism by way of exhortation? Is not this immediate part of the land, at any rate, full of the voices of patriotic feeling? Are we not now worshipping at the feet of a man whom we conceive to represent the power and the dignity of the nation, a man of moderation and self-possession in peace, as well as of mastery and bravery in war? And is it not true that our hearts, no matter what our opinions may be with regard to questions of policy, are at unison in rejoicing that we can produce such men? It would seem a work of impertinence to speak to a country, or to any persons connected with a country, thus stirred to tell them how they ought to feel with respect to matters of patriotism.

And yet I think you will agree with me, after very little reflection, that patriotism is, after all, not essentially a sentiment. Patriotism expresses itself in sentiment, but it does not consist of sentiment. Patriotism is a principle, not a sentiment. It is a principle of devotion, and I cannot conceive of any principle of devotion which is not suitable to the object to which we are devoted. Shall I say that I am devoted to my friend and then shall I do my friend a dis-service? Shall I praise in him what I do not honestly admire? Shall I leave unpraised what I